

Bidati Ke Peeche Namaz Ka Hukum

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Pesh Lafz

Islam mein namaz ko intehaai ahem muqam haasil hai, jab koi shakhs Tauheed o Risaalat ka Iqraar karke daaera e islam mein dakhil hota hai to is par din-raat mein 5 namaze'n fraz ho jaati hain. Islam mein is baat ka koi tasawwur bhi nahi ke koi shakhs muslim hone ka daawe-daar ho aur wo namaz adaa naa karta ho. Rasool Allah ﷺ ke zamana e mubaaraka mein munafeqeen apne nifaaq ko chupaane ke liye namaz ko ba-jamaat adaa kiya karte the. Islam mein jaha'n namaz ki is qadr ehmiyat hai, waha'n isey Sunnat e Rasool ﷺ ke mutabiq adaa karna bhi zaroori hai, kyou'nke khilaf e sunnat koi amal Allah Ta'ala qubool nahi farmata.

Jis kisi ne aisa amal kiya, ke jiska hukum hamne nahi diya, iska wo amal mardood hai.¹

من عمل عملاً ليس عليه أمرنا فهو رد.

Isi tarha namaz bhi us shakhs ki iqtada mein adaa karna zaroori hai, jo *aamil bis Sunnah* ho. Imam ke *aqaaed o nazariyaat* aur *amaal Quran o Hadees* se mutasaadum ho'n to aisa shakhs sirey se imamat ka ahel hi nahi. Is masala par tamaam *Ahlus Sunnah aur Ahlul Hadees* (ke jmahoor) ulama ka ittefaq hai. Ke agar koi badd-aqeeda aur badia'ati shakhs namaz padha raha ho to iski iqtada mein namaz nahi hogi. Bidati se muraad *Jehmiyya, Kharjiyya, Motazala, Rawaafiz, Murjiyya* waghaira hain. Aur jo shakhs aqaaed mein in firqo'n mein se kisi ke saath muwaafiqat rakhta hai to wo bhi unhi mein dakhil hai.

Rasool Allah ﷺ ka farman:

“Aadmi iske saath hoga, jisse wo mohabbat karta hai”.²

المرء مع من أحب.

Aur uske peeche bhi namaz ka wohi hukum hai, ke jo in baatil firqo'n ka hai.

Ustad e Mohtaram Janab Hafiz Abu Tahir Zubair Ali Zai (rahimahullah) ne kaafi mehnat aur arq-rezi se aise hawaalajaat ekatthe kiye, jin se unho'n ne saabit kiya ke *Ahlul Bida'ah* ki iqtada mein namaz nahi hoti. Isi tarha unho'n ne maujooda daur ke *muqallid firqa e deobandiya* ke baatil aqaaed o nazariyaat ko bhi Dalaael ke saath waazeh kiya hai. Aur saabit kiya hai ke in hazraat ke aqaaed aur nazariyaat bhi in baatil firqo'n ki tarha hai ke unho'n ne mukhtalif baatil firqo'n ke aqaaed o nazariyaat ko apna (kar choo'n choo'n ka murabbana banaa) rakha hai. Jiski wajah se tamaam baatil firqo'n ke aqaaed is firqa ke nazariyaat mein shamil ho gae.

Mausoof ne is mauzoo par ek doosri kitab “*Akazeed Aal e Deoband*” ke naam se tarteef de rakhi hai. Jo anqareeb manzar e aam par aane waali hai (*in sha Allah*). Mausooof bila-shubha maujooda daur mein salaf ka ek namuna hain aur Quran o Hadees ke saath saath wo amal e salaf o saleheen par amal paera hain.

Allah Ta'ala mausoof ko taweel umar aur sehat e kaamela ataa farmae aur tamaam tarha ki a'alaah sahiyato'n se behrawar farmae. Taa-ke Quran o Hadees ki tehqeeq par jo kaam unho'n ne shuru kar rkaha hai, wo paaya takmeel ko poho'nch jaae.

Ameen Yaa Rabul A'alameen

Abu Jabir Abdullah Damaanwi

23rd Moharram ul Haraam: 1425h

¹ Muslim: 1718

² Bukhari

Bidati Ke Peeche Namaz Ka Hukum

Sawaal: Kya *Deobandi* aqeede waale shakhs ke peeche namaz padhana jaaez hai?³

Jawab:

الحمد لله رب العالمين، و صلاة و السلام على رسول الأمين، أما بعد:

Deen e islam ke arkaan e *khamisa* mein se doosra buniyadi rukn الصلاة Namaz hai.

Allah Ta'ala ne farmaya:

Aur Namaz Qaaem Karo Aur Zakat Do Aur Ruku Karne
Waalo'n Ke Saath Ruku Karo.⁴

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكُعُوا مَعَ الرَّائِعِينَ.

Rasool Allah ﷺ ne farmaya:

Pas unhe'n khabar dede ke beshak Allah Ta'ala ne in
par din-raat mein 5 namaze'n farz ki hain.⁵

فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ.

Ye paacho'n namaze'n baa-jamat Imam ke peeche padhni chaahiye'n. Rasool Allah ﷺ ne ek aadmi se kaha:

Kya tu namaz ki azaan sunta hai?

هل تسمع النداء بالصلاة؟

“” Us aadmi ne kaha: “*Ji haa'n*”. To Aap ﷺ ne farmaya:

Pas iska jawab de (yaane namaz masjid mein Imam ke
saath padh).⁶

فَأَجِبْ.

Is hukum aur deegar Dalaael se maloom hota hai ke (*Saheeh ul Aqeeda*) imam ke peeche namaz baa-jamat laazmi hai, illa ye ke *uzar e sharai* ho.

Agar Imam *Saheeh ul Aqeeda* naa ho, *bidati* ho to iske baare mein mas-ala zara tafseel talab hai.

Bidat Ki Aqsaam:

Bidat ki 2 badi qisme'n hain.

1. Bidat e Sughra: Masalan *Tashe'e al Muta-qaddimeen*. (Katshe'e Abdur Razzaq bin Hammam waghaira)
2. Bid'at e Kubra: (كبرفرض).⁷

Bidat e Sughra waale ki riwayat maqbool hai, ba-sharteke wo *Siqa o Sadooq* ho.

Bidat e Kubra Ki Qisme'n:

Bidat e Kubra ki 2 qisme'n hain

1. Bidat e Mufseqa (كبدعة الخوارج وغيرهم)⁸

³ Zulfear bin Ibrahim al Asari, muta'allim al Jaamea al Islamiya, Madina Munawwara

⁴ Surah Baqarah: 43

⁵ Bukhari: 7372; Muslim: 31-91

⁶ Muslim: 653; Tarqeeq Darusslam: 1486

⁷ Mizan ul Etedaal: V1 P3-5; Hadees as Saari: P459

⁸ Ikhtesaar Uloom ul Hadees by Ibke Kaseer: P83, Nu'u:23

2. Bidat e Mukafferah (كبدعة الجهمية وغيرهم) Agar bidat e mukafferah ho to aise shakhs ki riwayat mardood hoti hai.⁹

Mohaddis Salam bin Abi Mute'e رضي الله عنه ka fatwa:

Farmate hain:

*Jahmiyya Kuffar Hain, Unke Peeche Namaz naa Padhi jaae.*¹⁰

الجهمية كفار لا يصلى خلفهم

Is riwayat ki Sanad Saheeh hai. Zuhair bin Naeem al Baabi ko Abdullah bin Ahmad bin Hambal aur Ibne Hibban¹¹ ne Siqa qaraar diya hai. Walhamdulillah.

Imam Ahmad bin Hambal رضي الله عنه ka fatwa:

Imam Ahle Sunnat Ahmad bin Hambal رضي الله عنه se *Ahlul Bida'a* ke peeche namaz padhne ke baare mein poocha gaya to unho'n ne farmaya:

*Jahmiyya aur Motazela jaizo'n ke peeche namaz naa padhi jaae.*¹²

لا يصلى خلفهم مثل الجهمية والمعتزلة.

Saleh bin Ahmad bin Hambal kehte hain ke: Maine (Imam Ahmad se) kaha:

*Jisey ye khof ho ke wo us shakhs ke peeche namaz padh raha hai, jisey wo jaanta nahi?" To (Imam Ahmad ne) farmaya: "Wo namaz padh le, phir agar isey maloom ho jaae ke wo (Imam) Bidati hai, to (apni namaz ka) aadah karle.*¹³

قلت: من خاف أن يصلي خلف من لا يعرف؟ قال: يصلي فإن تبين له أنه صاحب تبين له أنه صاحب بدعة أعاد.

Imam Wake'e bin al Jarrah رضي الله عنه ka fatwa:

Imam Wake'e bin al Jarrah رضي الله عنه ne farmaya:

*In (Jahmiyya) ke peeche namaz naa padhi jaae.*¹⁴

امداد كن امداد كن از رنج و غم آزاد كن

Imam Yazid bin Harun رضي الله عنه ka Fatwa:

Imam Yazid bin Harun رضي الله عنه se *Jahmiyya* ke peeche namaz padhne ke baare mein poocha gaya to unho'n ne farmaya: yaane "*Unke peeche namaz naa padhi jaae*" Poocha gaya ke: "*kya Murjiyya ke peeche namaz padhi jaae?*" To unho'n ne farmaya: "*Beshak wo khabees hain*".¹⁵

Imam Bukhari رضي الله عنه ka Fatwa:

Ameer ul Momineen Fil Hadees Imam Bukhari رضي الله عنه ne farmaya:

*Mujhe parwah nahi hai ke Jahami o Raafzi ke peeche namaz padhu'n yaa yahood o nasaara ke peeche namaz padhu'n.*¹⁶

ما أبا لي صليت خلف الجهمي ولرافضي أم صليت خلف اليهود والنصارى...

Yaane jis tarha Yahood o Nasaara ke peeche namaz padhne ka koi muslim (Musalman) qaael nahi, isi tarha *Jahemi* aur *Raafzi* ke peeche namaz nahi hogi.

⁹ Ikhtesaar Uloom ul Hadees by Ibke Kaseer: P83, Nu'u:23

¹⁰ Masael Ahmad Riwaaya Abu Dawood: P268; As Sunnah li Abdullah bin Ahmad: P9; Sharah as Sunnah lil Lalkaai: V2 P321, H517

¹¹ As Suqaat: V8 P256

¹² Kitab as Sunnah li Abdullah bin Ahmad bin Hambal: V1 P103, Faqra: 6

¹³ Masael Saleh: 452 P119

¹⁴ As Sunnah li Abdullah bin Ahmad: V1 P115, Faqra: 33 (Sanad Saheeh)

¹⁵ As Sunnah li Abdullah bin Ahmad: V1 P123, Faqra: 55 (Sanad Saheeh)

¹⁶ Khalq Afa'aal al Ebaad: P22, Faqra: 53

Imam Zuhair bin al Baabi رضي الله عنه ka Fatwa:

Farmaya:

Agar tujhe yaqeen ho jaae ke wo (Imam) Jahemi hai to iske peeche Juma waghaira ki namaz ka a'adaah karle (yaane dobaara namaz padh).¹⁷

إذا تيقنت أنه جهمي أعدت الصلوة خلفه الجمعة وغيرها.

Imam Abu Obaid al Qasim bin Salam aur Imam Yahya bin Muyeen رضي الله عنه ka Fatwa:

Abu Obaid al Qasim aur Yahya bin Muyeen رضي الله عنه dono: “Bidati ke peeche padhi hui namaz dohraane ke qaael the”.¹⁸

Aimma e Ahle Sunnat ke in aqwaal se maloom hua ke jis shakhs ki bidat shadeed aur khatarnaak ho to iske peeche namaz naa padhi jaae. Isi par Ahle Sunnat ka ijma hai.

Imam Qawaam as Sunnah رضي الله عنه ka Fatwa:

Imam Qawaam as Sunnah Ismail bin Muhammad bin Fadhal al Asbahaani رضي الله عنه ne kaha ke: “Aur Mohaddiseen e ikram Ahle Bidat ke peeche namaz padhne ke qaael nahi hain, taa-ke awaam un naas gumrah naa ho jaae’n”.¹⁹

قال قوام السنة إسماعيل بن محمد بن الفضل الأصبهاني (متوفى: 535هـ): وأصحاب الحديث لا يرون الصلوة خلف أهل البدع لئلا يراه العامة فيفسدون بذلك.

Bidati Ke Baare Mein Farmaan e Rasool Allah ﷺ:

Rasool Allah ﷺ ne farmaya:

Jisne bidati ki izzat ki to isne Islam ke giraane mein madad ki.²⁰

من وقر صاحب بدعة فقد أعان على هدم الإسلام.

Is riwayat ki sanad Saheeh hai. Imam Abu Bakar Muhammad bin al Hussain al Aajri ke ustad Al Abbas bin Yusuf al Shakli ke Baare mein Haafiz Zahabi aur Haafiz As Safadi ne kaha:

Aur iski riwayat maqbool hai.²¹

وهو مقبول الرواية.

Allah Aur Uske Rasool ﷺ Ko Aziyyat Dene Waala?

Nabi ﷺ ne qibla ki taraf thookne se mana farmaya hai.²²

Aap ﷺ ne dekha ke ek Imam ne Qibla ki taraf thooka hai to farmaya:

Ye tumhe’n namaz naa padhaae.²³

لا يصلي لكم.

Is riwayat ke aakhir mein ye alfaaz hain ke:

Aur mera khayaal hai ke Aap ﷺ ne farmaya “Toone Allah aur Uske Rasool ko takleef di hai.

وحسبت أنه قال: إنك آذيت الله ورسوله.

Maloom hua ke Allah aur Rasool Allah ﷺ ko takleef dene waale ko Imam nahi banana chaahiye.

¹⁷ As Sunnah li Abdullah bin Ahmad: V1 P129, Faqra: 73 (Sanad Saheeh)

¹⁸ As Sunnah li Abdullah bin Ahmad: V1 P130, Faqra: 75 (Sanad Saheeh); Faqra: 76 (Sanad Saheeh)

¹⁹ Al Hujja Fee Bayan al Muhajjah wa Sharah Aqeeda Ahlus Sunnah: V2 P508

²⁰ Kitab ush Shariya li Aajri: P962, H2040

²¹ Tareekh al Islam li Zahabi: V23 P479; Al Wafi Bil Wafiyat: V16 P373, Tufi Sanah: 314h

²² Bukhari: 1213; Muslim: 847

²³ Sunan Abu Dawood: 481 (Sanad Hasan); Saheeh Ibne Hibban, Al Mawaarid: 334

Ibne Umar ؓ Ki Bidat aur Bidati Se Bezaari:

Mujahid (bin Jabar) taabai shaheer farmate hain ke: “Maine Ibne Umar ؓ ke saath tha, ke ek shakhs ne Zohar ya Asar ki azaan mein Tasweeb kehdi (yaane As Salaatu Khairum Minan Naum padha) to Ibne Umar ؓ ne farmaya ke: Hame’n yaha’n se nikaal le jaao, kyou’nke beshak ye (Muazzin ka Zohar o Asar mein As Salaatu Khairum Minan Naum kehna) bidat hai”.²⁴

Abdullah bin Umar ؓ ne ek bidati ke salam ka jawab nahi diya tha.²⁵

Jo log *Laa Qadar* (waghaira) keh kar taqdeer ka inkaar karte hain, unke baare mein Syedna Ibne Umar ؓ ne elaan farmaya: “Unhe’n kehdo ke main unse baree (bezaar) hu’n aur wo mujhse baree hain”.²⁶

Deobandiyo’n Ke Chand Khatarnaak Aqaaed:

Ahle Bidat ke baare mein *Manhaj e Ahle Sunnat* ki is wazaahat ke baad arz hai ke *Hindustan* ka ek shaher *Deoband* ki nisbat 3 qism ke logo’n se hai.

1. *Deoband* ka rehne waala, chaahе Hindu ho yaa Musalman
2. *Madrassa Deoband* ka padha hua yaa *faarigh ut tehseel shakhs*
3. *Ulama e Deoband* ka *ham aqeeda o ham maslak*

Awwaluz Zikr hamari is bahes se khaarj hai. Saani uz Zikr agar *Ulama e Deoband* ka ham aqeeda o ham maslak nahi hai hai to wo bhi is bahes se kharj hai aur agar ham aqeeda hai to iska wohi hukum hai jo saais us zikr ka hukum hai.

Saais uz zikr ke baare mein waazeh hai ke المرمع من أحب ki roo se iska aur Ulama e Deoband ka ek hi hukum hai.

Ulama e Deoband ke chand khatarnaak aqaaed bil ikhtesaar pesh e khidmat hain, jin se saabit hota hai ke deoband ki bidat intehaai shadeed aur khatarnaak hai.

1. Aqeeda Wahdat ul Wujood:

Haaji Imdadullah “Muhajir Makki” ne kaha hai ke: “*Nukta shanaasa mas-ala e wahdat ul wujood haq o saheeh hai. Is mas-ala mein koi shak o shubha nahi hai. Faqeer o mashaakh, faqeer aur jin logo’n ne faqeer se bait ki hai, sabka eteqaad yehi hai. Maulwi Muhammad Qasim Sahab marhoom o Mauwi Rasheed Ahmad Sahab o Maulwi Muhammad Yaqoob Sahab, Maulwi Ahmad Hasan Sahab waghairahum faqeer ke azeed hain aur faqeer se talluq rakhte hain. Kabhi khilaf eteqadaat o khilaf e mushrab mashaakh tareekh khud maslak ikhteyar naa kare’nge*”.²⁷

Wahdat ul Wujood ka matlab ye hai ke: “*Tamaam maujudaat ko Allah Ta’ala ka wujood khayaal karna aur wujood maa-siwaa ko mahez etebaari samajhna, jaise qatrah hubaab, mauj aur qa’ar waghaira sabko paani maloom karna*”.²⁸

“*Soofiyo’n ki istelah mein tamaam maujudaat ka Khuda Ta’ala ka wujood maanna aur maa-siwa ke wujood ko mahez etebaari samajhna*”.²⁹

Haji Imdadullah Sahab ke baare mein Ashraf Ali Thanwi farmate hain ke: “*Hazrat Sahab ؓ ke wohi aqaaed hain, jo Ahle Haq ke hain*”.³⁰

²⁴ Sunan Abu Dawood: 538 (Hadees Hasan)

²⁵ Sunan Tirmizi: 2152 (Hasan Saheeh Ghareeb)

²⁶ Muslim: 8

²⁷ Shamaem e Imdadiya: P32; Kuliyat e Imdadiya: P218

²⁸ Hasan al Lughaat (Farsi-Urdu): P941

²⁹ Ilmi Urdu Lughat by Waris Sarhindi: P1551

³⁰ Imdad ul Fataawa: V5 P270

Qari Taiyyab Deobandi mohtamim “Darul Uloom Deoband” ne kaha: “Hazrat Haji Imdadullah qaddas sirrah, jo goya poori is jamat e deoband ke Shaikh Taaefa hain”.³¹

Haji Imdadullah Sahab likhte hain ke: “Is martaba main khuda ka khaleefa hokar logo’n ko is tak poh’nchaata hai aur zahir mein banda aur baatin mein khuda ho jaata hai, is muqam ko Barzakh ul Barzakh kehte hain”.³²

Haji Sahab mazeed likhte hai: “Aur uske baad isko hoo-hoo ke zikr mein is qadr munhamik ho jaana chaahiye ke khud mazkoor yaane (Allah) ho jaae”.³³

Rasheed Ahmad Gangohi ne Allah Ta’ala ko mukhaatib hote hue likha ke: “Ya Allah moaaf farmaana ke hazrat ke irshad se tehreer hua hai. Jhoota hu’n, kuch nahi hu’n, tera hi zil hai. Tera hi wujood hai, main kya hu’n, kuch nahi hu’n, aur jo main hu’n wo tu hai aur main aur tu khud shirk dar shirk hai.. Astagfirullah”³⁴

Zamin Ali Jalalabadi ne ek zaaniya aurat ko kaha: “Bi tum sharmati kyou’n ho? Karne waala kaun aur karaane waala kaun? Wo to wohi hai”.³⁵

Is Zamin Ali ke baare mein Rasheed Ahmad Gangohi ne muskuraakar irshad farmaya: “Zamin Ali Jalalabadi to Tauheed hi mein gharq the”.³⁶

Khulaasa ye hai ke Deobandi hazrat is wahdat ul wujood ke qael hain, jisme Khaliq o Makhlooq, Aabid o Ma’abood aur Khuda aur Bande ke darmiyan farq mitaa diya jaata hai. Is baatil aqeede ke ibtaal ke liye dekhiye Shaikh ul Islam Ibne Taimiyya رحمه الله ki kitab: ابطال وحدت الوجود والرد على القائلين بها (Kuwait Print)

³¹ Khutbaat Hakeem ul Islam: V7 P206

³² Kulliyaat e Imdadiya/Zia ul Quloob: P35-36

³³ Kulliyaat e Imdadiya: P18

³⁴ Makateeb Rasheediya: P10; Fazaal e Sadaqaat: Hissa 2 P556

³⁵ Tazkiratur Rasheed: V2 P242

³⁶ Tazkiratur Rasheed: V2 P242

2. Shirkiya Aqaaed.

Haji Imdadullah Sahab apne Peer Noor Muhammad Jhanjhaanwi Sahab ke baare mein “farmate” hain ke:

*Aasra Duniya Mein Hai Az Bas Tumhari Zaat Ka
Tum Siwa Auro'n Se Hargiz Kuch Nahi Hai Iltejaa
Balke Din Mahshar Ke Bhi Jis Waqt Qaazi ho Khuda
Aapka Daaman Pakad Kar Kahu'nga Bar-malaa
Aye Shae Noor e Muhammad Waqt Hai Imdad Ka.*³⁷

Haji Sahab ne Rasool Allah ﷺ ke baare mein likha hai ke:

*Yaa Rasool e Kibriya Faryaad Hai, Yaa Muhammad e Mustafa ﷺ Faryaad Hai
Aapki Imdad Ho Mera Yaa Nabi ﷺ, Haal Abtar Hua Faryaad Hai
Sakht Mushkil Mein Pha'nsa Hu'n Aaj Kal
Aye Mere Mushkil Kusha*³⁸ *Faryaad Hai.*³⁹

Zakariya Kandhelwi Tableeghi Deobnadi Sahab likhte hain ke Muhammad bin Abdullah: Saheb e Quran ﷺ ne shakhs ko farmaya: “Ye tera baap badaa gunahgaar tha, lekin mujh par kasrat se durood bhejta tha. Jab is par ye museebat nazil hui to iski faryaad ko poh'ncha aur main har us shakhs ki faryaad ko panho'nchta hu'n jo mujh par kasrat se durood bheje”.⁴⁰

3. Jahmiyya Aur Murjiyya Ki Muafaaqat:

Ashraf Ali Thanwi Sahab ne *firqa jahmiyya* ke baare mein likha hai ke: “*Aur Jahmiyya*⁴¹ jo-ke ek friqa e islamiya hai wo in sab umoor mein taaweel karte hain. Masalan yadullah fauq aidihim mein yad se muraad quwwat kehte hain. Aur muta-akkhireen ne in muftade'een ke mazhab ko ikhteyar kiya hai. Ek khaas zaroorat se aur wo ye hai ke nasaara ke saath mushaabehat hoti hai”.⁴²

Khaleel Ahmad Saharanpuri Deobandi Sahab ayaat e sifaat ke baare mein likhte hain ke: “*Is qism ki ayaat mein hamara mazhab ye hai ke in par imaan laate hain aur kaifiyat se bahes nahi karte, yaqeenan jaante hain ke Allah Subhanahu wa Ta'ala makhlooq ke ausaaf se munazza aur naqs o hadoos ki alamaat se mubarra hai. Jaisa ke hamare muta-qaddimeen ki raae hai aur hamare muta-akkhireen imamo'n ne in*

³⁷ Shamaaem Imdadiya: P73-74; Imdad ul Mashaeq: Faqra: 288

³⁸ Is qism ke nusoos e deobandiya par tabsara karte hue Mufti Muhammad Haneef Khalid Deobandi Sahab makhlooq ke liye mushkil kusha ka lafz jaaez qaraar dene ke liye likhte hain ke: Allah Ta'ala duniya mein apne bando'n ki mukhtalif asbaab ke zariye madad karta hai. Kyounke duniya *daar ul asbaab* hai. Yaha'n asbaab ko ikhteyar kiye baghair aam taur par koi kaam nahi ho sakta. Ab jis sabab ke zariye Allah Ta'ala ne madad ki hai, yaa koi mushkil hal ki hai, asal madadgaar aur mushkil hal karne waala Allah Ta'ala hai. Magar mahez *aala aur waasta* ke darje mein is sabab ko bhi madadgaar aur mushkil hal karne waala keh diya jaata hai. Jaisa ke aaj kal mohavre mein bhi aisa keh diya jaata hai ke falaa'n shakhs hamara badaa hi himaayati aur madadgaar hai. Falaa'n shakhs ne hamara falaa'n mushkil masala hal kara diya hai. Yaha'n ye kehne waala shakhs yaqeeni taur par asar aur zaat ke etebaar se to himaayati, madadgaar aur mushkil hal karne waala Allah Ta'ala ko hi samajhta hai. Magar

sirf asbaab ke darje mein us shakhs ko bhi himayat, madadgaar aur mushkil hal karne waala keh deta hai. Shara'an is tarha kehna koi najaaez yaa shirk o kufr nahi hai. Balke Jaaez hai. (Fatwa: 9/Zil Hija 1422 (ghar matbua))

Bae'eena yehi aqeeda Barailwiyo'n ka hai. Muhammad Yusuf Ludhianwi Deobandi likhte hain: “*Lekin Deobandi Barailwi ikhtelaf ki koi buniyad mere ilm mein nahi hai*”. (Ikhtelaf e Ummar aur Sirat e Mustaqeem: V1 P38)

³⁹ Kulliyaat e Imdadiya: P90-91

⁴⁰ Tableeghi Nisab: P791; Fazaal e Durood: P113

⁴¹ Ye firqa Jaham bin Safwan ki taraf mansoob hai. Hafiz Zahabi رحمه الله, Jahab bin Sufiyan ke baare mein likhte hain ke: “*Wo sifaat ka inkaar karta tha aur apne za'am mein Baari Ta'ala ko unse munazza qaraar deta tha, Khalq e Quran ka qael tha aur kehta tha ke Allah har jagah mein maujood hai*”. (Ser E'elaam an Nubala: V6 P26-27)

⁴² Taqreer e Tirmizi lit Thanwi: P203-204

ayaat mein jo saheeh aur lughat o shara'a ke etebaar se jaaez taweele'en farmai hain. Taa-ke kam-faham samajh le'n, masalan ye ke mumkin hai istawa se muraad ghalba ho aur hath se muraad qudrat, to ye bhi hamare nazdeek haq hai".⁴³

Maloom hua ke deobandiyo'n ne Jahmiyya ka mazhab ikhteyar kiya hai. Imam Abu Hanifa se marwi hai ke:

Aur ye nahi kaha jaata ke uske hath se muraad qudrat yaa nemat hai, kyou'nke is mein sifat ka ibtaal hai aur ye qaul qadariyyo'n aur motazela ka hai. Lekin iska hath iski sifat hai, baghair kaifiyat ke.⁴⁴

ولا يقال إن يده قدرته أو نعمته لأن فيه إبطال الصفة وهو قول أهل القدر
والا عتزال ولكن يده صفة بلا كيف.

Murjiyya ki tarha Deobandi hazraat: Imaan mein ziyadati aur naqs ke bhi qaael nahi hain, unke nazdeek imaan faqat tasdeeq e qalb ka naam hai.⁴⁵

Mufti Muhammad Hasan Gangohi Deobandi likhte hain: "Khuda har jagah maujood hai".⁴⁶

Apne is baatil aqeede par Mufti Mazkoor ne jhoot bolte hue likha hai ke: "Ibne Jauzi se kisi ne poocha ke khuda kaha'n hai, to farmaya har jagah hai".⁴⁷

Is kizb o iftra ke saraasar bar-aks Hafiz Ibnul Jauzi ne Jahmiyya ke firqa multazima ke baare mein likha hai ke:

Multazema ne Baari Subhanahu wa Ta'ala ko har jagah (maujood) qaraar diya hai.⁴⁸

والملتزمة جعلوا الباري سبحانه وتعالى في كل مكان.

4. Akaabir Parasti Aur Ghuloo

Deobandi hazraat apne akaabir ke baare mein sakht ghuloo karte hain. Maulwi Muhammad Ilyas Deobandi, Baani e Jamat Tableegh ki naani ke baare mein likhte hain ke: "Jis waqt inteqal hua to unke kapdo'n mein jin mein aapka paakhaana lag gaya tha, ajeeb o ghareeb mahek thi ke aaj tak kisi ne aisee khushboo nahi soonghi".⁴⁹

Is tatti ke baare mein Ashiq Ilahi Deobandi Merathi ne likha hai ke: "Potde nikaale gae, jo neeche rakh diye jaate the, to unme badd-boo ki jagah khushboo aur aisee niraali mahek phoot-ti thi ke ek doosre ko sunghata aur har mard aur aurat tajjub karta tha. Chunache baghair dhulwaae unko tabarruk banaakar rakh diya gaya".⁵⁰

Pakhaana ko deobandiyo'n ka tabarruk banaa kar rakhna to aapne padh liya, ab Zakariya Tableeghi Sahab ka qaul padhiye: "lekin mujh jaise kam ilm ke liye to sab Ahle Haq motemad ulama ka qaul hujjat hai".⁵¹

Ahle Haq se unke nazdeek muraad Ulama e Deoband hain. Ashraf Ali Thanwi Sahab farmate hain ke: "Aur daleel e nahi ham muqallido'n ke liye to fuqaha ka fatwa hai aur fuqaha ki daleel tafteesh karne ka hamko haq haasil nahi".⁵²

⁴³ Al Muhannad: P42; Jawab Sawal: 13-14

⁴⁴ Al Fiqa al Akbar Ma'a Sharah al Qaari: P36-37

⁴⁵ Haqqani Aqaed e Islam by Abdul Haq Haqqani : P123 (wa pasand farmooda Muhammad Qasim Nanotwi Sahab)

⁴⁶ Malfuzaat e Faqeeh ul Ummat: V2 P14

⁴⁷ Malfuzaat e Faqeeh ul Ummat: V2 P14

⁴⁸ Talbees e Iblees: P30 Aqsaam Ahlul Bida'ah

⁴⁹ Tazkirah Mashaeq Deoband by Mufti Azizur Rahman: Hashiya P96

⁵⁰ Tazkirah al Khaleel: P96-97

⁵¹ Kutub Fazeel Par Ishkalaat Aur Unke Jawabaat: P134

⁵² Imdad ul Fataawa: V5 P313-314

5. Gustakhiyaa'n

- Master Ameen Okadwi Deobandi⁵³ ek saheeh hadees ka mazaq udaate hue likhta hai ke: *"Lekin Aap ﷺ namaz padhte rahe aur kutiya saamne khelti rahi aur saath gadhi bhi thi, dono ki sharamgaho'n par bhi nazar padti rahi"*.⁵⁴

Maine jab apne taweel khat *"Ameen Okadwi Ka Ta'aqqub"* mein ibaat e mazkoora ka hawaala diya to Okadwi ne eteraz ki ibaat badal kar isey kaatib ki ghalati qaraar diya.⁵⁵ Halaa'nke ibaat e mazkoora kaatib ki ghalati nahi hai, balke Ameen Okadwi ki kitab *"Ghair Muqallideen Ki Ghair Mustanad Namaz"* P43 faqra 198, Al Madani Darul Kutub Sareghat.

Hyderabad aur *"Tajalliyaat e Safdar"*⁵⁶ mein bhi maujood hai. Tajalliyaat e Safdar⁵⁷ par Muhammad Naeem Multani ke liye ashaa-at ka ijaazat naama az Hakam Muhammad Ameen Okadwi 20th Jamadis Saani 1421h maujood hai.

Lehaza maloom hua ke Okadwi Sahab ka isey kaatib ki ghalati qaraar dena, khud unke qalam se mansookh aur ghalat hai.

- Abu Bilal Muhammad Ismail Jhangwi Deobandi ne kaha hai ke: *"Namaz mein iqa'ah khud Rasool e Paak ﷺ se saabit hai⁵⁸ lekin⁵⁹ par isey Uqbah ash Shaitan kaha gaya hai..... Dekhe'n apne kiye hue فعل fe'l ko shaitan kaha jaa raha hai"*.⁶⁰

Halaa'nke jis iqa'ah ko *Uqbah Shaitan* kaha gaya hai, wo iqa'ah Rasool Allah ﷺ se saabit nahi. Rasool Allah ﷺ se jo iqa'ah saabit hai wo doosra iqa'ah hai. *Uqbah ash Shaitan* waala iqa'ah qata'an nahi hai. Dekhiye mahoola kitabo'n ki shurooh, lehaza Jhangwi ka qaul e mazkoor Rasool Allah ﷺ ki gustakhi hai.

- Nabi ﷺ baaz auqaat sirri namazo'n mein 1-2 ayate'n jehran padh dete the, iske baare mein Ashraf Ali Thanwi Sahab likhte hain ke: *"Aur mere nazdeek asal wajah ye hai ke Aap ﷺ par zoq ki haalat ghalib hui thi, jisme ye johar waaqe ho jaata tha aur jab ke aadmi par ghalba hota hai to phir isko khabar nahi rehti ke kya kar raha hai"*.⁶¹

Ye chand hawaale bataur e namuna likhe gae hain, warna deobandiyo'n ki gustakhiya'n bohot ziyada hain.

- Hussain Ahmad Tandwi Madani ne kaha: *"Isko Ubaada bin Saamit ma'ana'anan معنعن zikr karte hain, halaa'nke ye mudallis hain aur mudallis ka a'ana'ana motabar nahi"*.⁶²

Mazeed likhte hain: *"Kyou'nke baaz ke raawi Ubaada hain, jo-ke mudallis hain"*.⁶³

Sahaabi e Rasool ﷺ ko *mudallis qaraar* dena bohot badi gustakhi hai.

Tambeeh: Imam Sha'aba se ye qaul bilkul saabit nahi hai ke *"Abu Huraira رضى الله عنه Mudallis the"*.

⁵³ Deobandiyo'n ki motabar kitab *"Ilmi Majaalis"* mein likha hua hai ke Saudi Arab ke Mufti e Azam Shaikh ul Islam Abdul Aziz bin Baaz رحمه الله ne ek shakhs ko apni majlis se nikaal diya tha, jiske baare mein unhe'n yaqeen ho gaya tha ke Ameen Okadwi ka shagird hai. (dekhiye: P261)

⁵⁴ Majmua Rasael: V3 P350 (1994 edition)

⁵⁵ Mahnaama Al Khair, Multan: ج18 Shumara 4: P41, July 2000, Rabi us Saani 1421h

⁵⁶ V5 P488 Maktaba Imadiya, Multan by Naeem Ahmad Deobani Multani (Ustad Jaamea Khair ul Madaaris, Multan)

⁵⁷ V1 P29

⁵⁸ Tirmizi: V1 P38; Abu Dawood: V1 P123

⁵⁹ Muslim: V1 P195

⁶⁰ Tohfa Ahle Hadees: V2 P121

⁶¹ Taqreer e Tirmizi: P711

⁶² Tauzeeh Tirmizi: V1 P436

⁶³ Tauzeeh Tirmizi: V1 P437

- Shaikh ul Islam Muhammad bin Abdul Wahhab رحمہ اللہ ke baare mein Hussain Ahmad Madani ne likha hai ke: “Al Haasil wo ek zaalim o baaghi khukhwaar faasiq shakhs tha”.⁶⁴

Hussain Ahmad Madani ke Khalifa Qazi Zahid al Hussaini Deobandi likhte hain ke: “Pakistan mein baaz logo’n ne ye mashoor kar diya tha ke Hazrat Madani noorullah marqadahu ne baad mein in aqaaed mein tarmeem farmadi yaa rujoo kar liya tha. Halaa’nke ye baat bilkul ghalat aur ahle bidat ki tarha iftra hai. Hazrat ke yehi aqaaed aakhir tak the”.⁶⁵

Mazeed tafseel ke liye dekhiye meri kitab “Akazeeb Aaal e Deoband”.

- Zakariya Kandhelwi Tableeghi ne mohaddiseen e ikram ke baare mein likha hai ke: “In mohaddiseen ka zulm suno!”.⁶⁶

6. Andhi Taqleed:

Taqleed ka matlab ye hai ke: “Be sochey samjhe yaa be-daleel paerwee, naqal, supurdgi”.

“Bilaa daleel paerwee karna, aankh band karke kisi ke peeche chalna, kisi ki naqal utaarna”.⁶⁷

Ashraf Ali Thanwi Sahab kehte hain: “Taqleed kehte hain ummati ka qaul maanna, bilaa daleel..... Allah aur uske Rasool ﷺ ka hukum maanna taqleed naa kehlaaega, wo itteba kehlaata hai”.⁶⁸

Is taareef ko madde-nazar rakhte hue Mufti Rasheed Ahmad Sahab Ludhiyanwi ka bayan sun le’n: “Ma’ahza hamara fatwa aur amal qaul e Imam رحمہ اللہ ke mutabiq hi rahega. Is liye ham Imam رحمہ اللہ ke muqallid hain aur muqallid ke liye qaul e imam hujjat hota hai. Naa ke Adilla e Arba’a ke unse istedla wazeefa e mujtahid hai”.⁶⁹

Yaane Deobandiyo’n ke nazdeek Quran, Hadees, Ijma aur Ijtehaad se hujjat pakadna jaaaz nahi hai. Anwar Shah Kashmiri Sahab ne ek qawee hadees ka jawab sochne ke liye 10 saal se ziyaada ka arsa lagaa diya.⁷⁰

Mehmood ul Hasan Sahab Deobandi ne saaf elaan kiya: “Aap hamse wujoob e taqleed ki daleel ke taalib hain, ham aapse wujoob e itteba e Muhammadi ﷺ o wujoob e itteba e Qurani ki sanad ke taalib hain”.⁷¹

Shaikh Muqbil bin Haadil al Yamani رحمہ اللہ ne kaha:

Taqleed haraam hai, kisi musalman ke liye jaaaz nahi hai ke Allah ke deen mein taqleed kare.⁷²

التقليد حرام، لا يجوز لمسلم أن يقلد في دين الله.....

Aur kaha: yaane “Taqleed jaaaz nahi hai aur jo log aami (jaahil) ke liye taqleed jaaaz qaraar dete hain, ham unse poochte hain ke (iski) daleel kya hai?” aur kaha: “Meri taalib e ilmo’n ke liye ye naseehat hai ke wo taqleed se door rahe’n, Allah Ta’ala ne farmaya: Aur jiska tujhe ilm naa ho iske peeche naa chal”.⁷³

⁶⁴ Ash Shihaab as Saaqib: P42

⁶⁵ Chirag e Muhammad: P90-91

⁶⁶ Taqreer e Bukhari: V3 P104

⁶⁷ Al Qamoos al Waheed: 1346

⁶⁸ Al Ifzaat al Yaumiya: V3 P59; Al Malfooz: P228

⁶⁹ Irshad ul Qaari: P412

⁷⁰ Faiz ul Baari: V2 P275; Al Urf ash Shazee: V1 P107; Ma’arif as Sunan: V4 P264; Dars e Tirmizi: V2 P224

⁷¹ Adilla e Kaamela: P78

⁷² Tohfa al Mujeeb A’ala As-alah Al Haazir wal Ghareeb: P205

⁷³ Ghaarah Ilaa ash Shartah A’alaa Ahlul Ajhal was Saftah: P11-12

7. Ahle Hadees Se Bughz:

Deobandi hazraat Ahle Hadees se sakht bughz rakhte hain. Ashra Ali Thanwi Sahab, Ahle Hadees ke baare mein likhte hain ke: *“Is liye ehtiyaat yehi hai ke unke peeche namaz naa padhi jae”*.⁷⁴

Agar koi shakhs Ahle Hadees ke peeche namaz padhle to uske liye Thanwi fatwa darj e zail hai: *“Namaz hasbe qawaaed e faqeeha saheeh ho gai, magar ehtiyaat aadah mein hai”*.⁷⁵

Ahle Sunnat ke ek Siqa Imam Ahmad bin Sinan al Wasti رحمه الله (d 259h) ne *Ahle Bidat* ki ye (badi) nishani bayan farmai hai ke wo *Ahle Hadees* se bughz karte hain.⁷⁶

Haal hi mein Deobandiyo'n ne Battagram, Suba Sarhad, Pakistan mein ek (Salafi) Ahle Hadees Masjid Shaheed kardi hai, Is alam-naak saanahe par Hazro ke Deobandi hazraat khushee manate hue bayaan jaari karte hain ke: *“Battagram ki fizaa ko kharaab karne waale sharpasand hain. Sarhad hukumat aise logo'n ke khilaf karwaai kare. Ek hujra ko ibaadatgah ka darja de kar ilaaqe ki fizaa ko firqa-wariyat se labrez karna saazish hai..... kuch log bairooni imdad aur ishaaro'n par waha'n firqa wariyat phaelaana chaahate hain aur ghair muqallidiyat ke naam se nae firqe ki buniyad daali jaa rahi hai...”* Qari Abdur Rahman, Maulwi Abdus Salam, Maulwi Rasheed Ahmad, Maulwi Fazal Wahed, Qari Chun Muhammad, Maulwi Abdul Khaliq waghairahum.⁷⁷

Ahle Hadees se deobandiyo'n ka bughz kisi hawaale ka mohtaaj nahi hai. Madaahenat waali policy rakhne waalo'n ko chaahiye ke asr e haazir mein Master Ameen Okadwi, Abu Bakar Ghazipuri, Habibullah Derwi waghairahum jaise deobandiyo'n ki kitabe'n dekhe'n, jo-ke aam market mein dastiyaab hain. Kisi ek kitab ka mutalea karke dekh le'n, deobandiyo'n ke aslaaf ne Ahle Hadees ke khilaf *“Nazm al Masaajid Bi Ikhraaj al Wahabbeen Minal Masaajid”* naami risaala likha kar Ahle Hadees ko masjidon mein namaze'n padhne se mana kar diya tha. *Wallahu Min Wa Raaihim Muheet*. Ye kitab Nazm ul Masaajid matboo-o-mutadaawul hai.

Tambeeh: Ahle Hadees se bughz aur Kitab o Sunnat mein tehrifaat karne waale aur bhi bohot se firqa hain, masalan Masood Ahmad BSC (takfeeri) ki Jamat ul Muslimeen, Dr. Masooduddin Usmani Barzakhi (takfeeri) ki Jamat Jadeed Khawaarij aur maujooda takfeeri jamate'n waghaira. Inka bhi wohi hukum hai, jo doosri bidati jamato'n ka hai. Unki iqteda mein namaz jaez nahi hai. In tamaam gumrah firqo'n se bara-at aur ilaahedgi zaroori hai.

⁷⁴ Imdad ul Fataawa: V1 P249

⁷⁵ Imdad ul Fataawa: V1 P253

⁷⁶ Ma'arefa Uloom ul Hadees by Haakim Nishapuri: P4; Aqeedatus Salaf lil Sabooni: P102 (sanad Saheeh)

⁷⁷ Roznaama Islam, Rawalpindi: ج1 Shumara 219 13 Zil Hijja 1424h 5th Feb 2004

8. Khatm e Nabuwwat Par Daaka:

Ahle Hadees ko masjidon se nikalne waalon ka khatm e nabuwwat ke baare mein ajeeb o ghareeb aqeeda hai.

Muhammad Qasim Nanotwi Baani Madrasa Deoband Sahab likhte hain ke: “Balke, agar bil-farz baad zamaana nabawi ﷺ bhi koi Nabi paeda ho to phir bhi khaatmiyat e muhammadi mein kuch farq naa aaega”.⁷⁸

Tambeeh: Usool e hadees mein ye mas-ala muqarrar hai ke Nabi ﷺ par poora durood likhna chaahiye, sirf ishaara kar dena (masalan صلعم) saheeh nahi hai.⁷⁹

Qari Muhammad Taiyyab Deobandi ne likha: “To yaha’n khatm e nabuwwat ka ye ma’ane sun lena ke nabuwwat ka darwaza band ho gaya, duniya ko dhoka dena hai. Nabuwwat mukammal hogai, wohi kaam degi qiyaamat tak. Naa ye ke munqata hogai aur duniya mein andhera phail gaya”.⁸⁰

Halaanke Saheeh Hadees mein aaya hai: “Beshak risaalat aur nabuwwat munqata ho gai”.⁸¹

Raha ye kehna ke “andhera phail gaya”, to ye Taiyyab Sahab ki gapp hai. Jiska haqeeqat se koi talluq nahi. Balke deen e islam ke saath chaaron taraf raushni hi raushni phail gai hai aur ab naa koi Rasool paeda hoga aur naa koi Nabi. Walhamdulillah.

Allah ne Nabi Isa bin Mariyam ﷺ ka qiyaamat se pehle bataur e nishani ke, asmaan se nazil hona⁸² isse mustasna hai. Isa ﷺ Rasool Allah ﷺ se pehle Bani Israel mein paeda hue the aur yehi Isa ﷺ asmaan se Damascus (Shaam) mein safed minaare par nazil ho’nge.⁸³ Yaad rahe ke kisi hadees mein ye bilkul nahi aaya ke Isa bin Mariyam ﷺ paeda ho’nge. Paeda hone wali baat Ghair Muslim Qaniyaaniyon ki gapp hai. Jiska deen e islam se koi talluq nahi.

9. Gumrahi Ki Taraf E’elaaniya Daawat:

Dalaael e mazkoora aur deegar Dalaael se ye baat azhar minash shams hai ke deobandiyat ek gumrah firqa hai. Salafi ulama ne deobandiyan ka bidati hona dalaael o baraheen se saabit kiya hai, dekhiye:

Mojam al Bida’a li Shaikh Raaed bin Sabri bin Abi A’alfah: P95	Al Qaul Al Baleegh Fil Tahzeer Min JAmat at Tableegh li Shaikh Hameed at Tauwajri
Jamat at Tableegh Aqeedataha wa Ifkaar Masheqaha li Miya’n Muhammad Aslam	As Siraj al Muneer Fee Tambeeh Jamat at Tableegh A’alaa Akhtaa-hum lish Shaikh ad Daktoor Muhammad Taqiuddin al Hilali al Marakishi
Nazr A’aabrah Etebaariya Haul al Jamat at Tabeegiya lish Shaikh Saifur Rahman ad Dahelwi	Al Aqaaed wal A’amaal lish Shaikh al Imam Ahmad bin Yahya bin Muhammad an Najmi: P242-257
Taqreez Ash Shaikh Saleh bin Fauzan al Fauzan	Taqreez ash Shaikh Rabee bin Haadi al Madkhali
Al Jamat al Islamiya Fee Zau al Kitab wa Sunnah Bi-faham Salaf al Aimmah by Shaikh Abu Usama Saleem bin Eid al Hilaali : P335-376	

⁷⁸ Tehzeer un Naas: P34

⁷⁹ Muqaddama Ibne Salah Ma’a at Taqyyud wal Ezaah: P208-208

⁸⁰ Khutbaat Hakeem ul Islam: V1 P39

⁸¹ Sunan Tirmizi: 2272 (Saheeh Ghareeb)

⁸² Kashf ul Istaar Fee Zawaaed al Bazaar: V4 P142, H3396 (Sanad Saheeh)

⁸³ Al Qaul As Saheeh Feema Tawaatur Fee Nuzool al Maseeh

Darj e zail kubaar ulama ne deobandiyo'n waghaira ki jamat ko bidati aur gumrah qaraar diya hai.

i. Ash Shaikh Muhammad bin Ibrahim aal ash Shaikh ⁸⁴ رَحْمَةُ اللهِ عَلَيْهِ

ii. Shaikh ul Islam Abdul Aziz bin Baaz رَحْمَةُ اللهِ عَلَيْهِ

قال في جماعة التبليغ وهي جماعة الديوبنديين عندهم خرافات عندهم بعض البدع والشركيات فلا يجوز الخروج معهم إلا إنسان عنده علم يخرج لأن ينكر عليهم و يعلمهم. ⁸⁵

iii. Mohaddis ul A'sar Imam Albani رَحْمَةُ اللهِ عَلَيْهِ qaal:

جماعة التبليغ لا تقوم على منهج كتاب الله وسنة رسوله عليه الصلاة والسلام وما كان عليه سلفنا الصالح. ⁸⁶

Ye chand hawaale bataur e namuna likhe hain, warna tamaam kubaar ulama in deobandiyo'n o tableeghiyo'n ki bidaat o gumrahi ki gawaahi dete hain. Lehaza ye saabit hua ke deobandi firqa bidati firqa hai. Deobandi hazraat apne firqe ki taraf logo'n ko tehreeran, taqreeran aur tamaam mumkina tareeqo'n se dawat dete hain. Bidat ki taraf dawat dene waale shakhs ki riwayat asalan mardood hoti hai.⁸⁷

Tambeeh: Zamaana tadween e hadees ka wo raawi jiski jamhoor mohaddiseen e ikram ne *tauseeq* ki hai wo is hukum se mustasna hai.⁸⁸

Choo'nke deobandi hazraat apni bidat ki taraf dawat dete hain, lehaza *Usool e Hadees* ki roo se unki riwayat mardood hai.

10. Inkaar e Hadees

Guzishta safhaat mein guzar chuka hai ke andhi taqled ki wajah se deobandi hazraat (aal e deoband) hadees e saheeh ka inkaar kar dete hain. Mufti Rasheed Ahmad Ludhiyanwi ne likha hai ke: "*Rujoo ilal hadees, wazeefa muqallid nahi*".⁸⁹

Mufti Taqi Usmani Deobandi ne taqleed e shakhsi par zor dete hue likha hai ke: "*Aur agar aise muqallid ko ye ikhteyar dediya jaae ke wo koi hadees apne imam ke maslak ke khilaf paakar imam ke maslak ko chod sakta hai. To iska nateeja shadeed afra-tafree aur sangeen gumrahi ke siwa kuch nahi hoga*".⁹⁰

Maloom hua ke deobandiyo'n ke nazdeek muqallid ka sirf ye kaam hai ke wo hadees ki taraf rujoo naa kare, balke sirf apne mazu'um imam ki taraf hi rujoo kare. Warna hadees par amal karne ki soorat mein wo "*gumrah*" ho jaaega (!)

Mehmood ul Hasan Deobandi ne likha hai ke: "*Lekin siwae Imam aur kisi ke qaul se ham par hujjat qaaem karna baeed az aqal hai*".⁹¹

Deobandiyo'n ke yaha'n taqleed ki is qadr ehmiyat hai ke wo taqleed ko kisi taur par bhi chodne ko taiyaar nahi hote, chaahe, Quran o Hadees ka daaman hath se choott jaae, jaise muddat e razaa-at mein wo qurani hukum ke bar-khilaf 2.5 saal ke qaael hain.

⁸⁴ Al Jamat al Islamiya: P377; Al Qaul al Baleegh: P289-290

⁸⁵ Kashf as Sataar A'amaa Tahmala Baaz ad Da'awaat Min Akhtaar: P52

⁸⁶ Kashf as Sataar: P62

⁸⁷ Kitab al Majruheen by Ibne Hibban: V3 P63-64

⁸⁸ At Tankeel Bimaa Fee Ta-neeb al Kausari Minal Abateel: V1 P42-52

⁸⁹ Ahsan ul Fataawa: V3 P50

⁹⁰ Taqleed Ki Sharai Haisiyat: P87

⁹¹ Ezaah al Adilla: P276 (old edition)

11. Namaz Bhi Khilaf e Sunnat:

Deobandiyo'n ki namaz sunnat ke mukhalif hoti hai, masalan bhool jaane ki soorat mein inka imam sirf ek taraf, daae'n taraf salam pher kar sajda-sahu karta hai. Jiska koi suboot Quran, Hadees, Ijma yaa asaar e salaf mein nahi hai. Ye log namaze'n bhi intehai der karke padhte hain. Jiska mushaheda har deobandi masjid mein kiya jaa sakta hai.

Soojar ke intehai zard ho jaane ke baad ye Asr ki namaz padhte hain.

Ek saheeh ka khulasa ye hai ke agar (*Saheeh ul Aqeeda*) Omara (*Hukumraan*) namaze'n der karke padhe'n to apni namaz awwal waqt mein padh leni chaahiye. Aur uske baad agar koi unke saath namaz paae to dobara nafil samajh kar padhle.⁹²

Alaawa azee'n unke aimma itni jaldi aur tez namaze'n padhate hain ke *al Amaan wal Hafeez*. Ruku aur sujood mein ta'adeel e arkaan ka bilkul khayal nahi rakha jaata, balke namaz sirf ek parade maloom hoti hai aur ramzan ul Mubarak mein taraweesh mein to hadd ho jaati hai aur qiraa-at mein *ya'amaloon ta'amaloon* ke alaawa kuch samajh mein nahi aata.

12. Quran o Sunnat Ki Ghalat Taaweele'n Aur Tehrifaat

Har salafi ul aqeeda aadmi jiska deobandiyo'n se takraao hai, iska mushaheda karta hai ke ye log Quran o Sunnat ki ghalat taweele'n karte hain aur tehrifaat ke murtakib hain. Masalan ayat:

Pas Ahle Zikr Se Poocho, Agar Tum Nahi Jaate.⁹³

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Isey ye log *mazaahab e arba* mein se ek mazhab ki taqleed ka wujoob saabit karte hain. Halaa'nke is ayat e kareema se salaf o saleheen mein se kisi ne ye istedlal nahi kiya. Aur naa sawal karna taqleed kehlaata hai. Balke is ayat ka waazeh mafhoom yehi hai ke adm e ilm ki haalat mein (Baghair ta'ayyun e mazaahab e arba) ualama se (kitab o sunnat ka) mas-ala poocha jaae.

Deobandiyo'n ne taaweel e mazkoor ke saath awaam un naas ko sirat e mustaqeem se hataa rakha hai.

Jo shakhs ye samjhe ke Imam Malik, Imam Shafai, Imam Ahmad aur Imam Abu Hanifa mein se ek mutaiyyan ka qaul hi saheeh hai. Iski itteba karni chaahiye doosre ki itteba nahi karni chaahiye, aise shakhs ke baare mein Shaikh ul Islam Ibne Taimiyya رحمه الله farmate hain: "*Pas jo shakhs aisa kare wo jaahil gumrah hai, balke baaz auqaat kaafir ho jaata hai. Kyou'nke jab wo ye aqeeda rakhe ke logo'n par in (4) imamo'n mein se ek mutaiyyan imam ki itteba wajib hai, doosre (kisi) imam ki nahi to ye zaroori hai ke isey tauba karaai jaae, agar karle to behtar warna isey qatal kar diya jaae. Ziyada se ziyada ye kaha jaa sakta hai ke aami ke liye Zaid o Umar ke ta'ayyun ke baghair kisi ek ghair mutaiyyan ki taqleed⁹⁴ jaaez, behtar yaa waajib hai. Raha ye ke agar koi aadmi ye kahe: Awaam par falaa'n yaa falaa'n ki taqleed wajib hai to iska koi musalman qaael nahi hai*".⁹⁵

Shaikh ul Islam ki is tehqeeq ke saraasar bar-aks deobandiyo'n ka ye naara hai ke "*Awaam par Abu Hanifa Ki Taqleed Waajib Hai*".

Mehmood ul Hasan Deobandi Sahab ne talqeed ka wujoob saabit karne ki koshish mein Quran e Kareem mein tehreef kardi hai. Mausooq mazkoor, apne qalam se likhte hain ke:

⁹² Muslim: Kitab ul Masaajid: H648

⁹³ Surah Nahal: 43

⁹⁴ Taqleed ke baare mein raajeh qaul yehi hai ke aami ke liye bhi taqleed jaaez nahi hai. Aami par ye waajib hai ke wo Saheeh ul

Aqeeda ulama se Quran o Hadees pooch kar is par amal kare. Quran o Hadees poochna aur is par amal karna taqleed nahi kehlaata, balke itteba o iqtada kehlaata hai.

⁹⁵ Majmua Fataawa: V22 P249

Yehi wajah se ye rishad hua: ⁹⁶ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ وَأُولَى الْأَمْرِ مِنْكُمْ

وَأُولَى الْأَمْرِ مِنْكُمْ ke izaafa saath ye ayat poore Quran mein kahee'n maujood nahi hai. Ye izaafa Mehmood ul Hasan Deobandi Sahab ne taqleed e shakhsi ko wajib qaraar dene ke liye gadha hai.

Deobandiyo'n ki is tehreef ke radd ke liye dekhiye Shaikh Hamood bin Abdullah at Tauwajiri ki *Al Qaul al Baleegh Fit Tahzeer Mein Jamat at Tableegh* P119-140

Nez dekhiye hamare Shaikh Badiuddin ar Rashadi ki kitab *At Tawaam al Mara'asah Fee Tahrifaat Ahlur Raae al Madhasha*.

In sutoor e saabeqa se saaf zahir hai ke doebandi hazraat: *Ahle Bidat* hain aur *Jahmiyya* ki tarha unki bidat shadeed aur khatarnaak hai. Lehaza unke peeche namaz nahi hoti. Ahle Hadees, Salafi ulama ki yehi tehqeeq hai. Hamare Shaikh Badiuddin Rashadi رحمته الله ne is mas-ale par ek risaala "*Imam Saheeh ul Aqeeda Hona Chaahie*" likha hai. Professor Abdullah Bahawalpuri رحمته الله aur Shaikhana Abur Rijaal Allah Datta As Sohdari al Wazirabadi رحمته الله bhi isi ke qael the ke deobandiyo'n ke peeche namaz nahi hoti. Shaikh Abdullah Nasir Rahmani ka bhi yehi mauqaf hai. Jin ulama ne jawaz ka fatwa diya hai, in tak deobandiyo'n ka aqaaed mazkoor nahi poho'nche hain, yaa unhe'n is mas-ala par tehqeeq ka mauqa nahi mila hai.

Deegar tafaseel ke liye dekhiye meri kitab "*Akazeed Aal e Deoband*".

Aaj kal deobandiyo'n ke ualma aur awaam aqaaed e deoband par is qadr sakhti se amal paera hote hain ke wo samjhaane ke bawajood bhi in baatil aqaaed o nazariyaat ko tark karne ke liye kisi taur par taiyaar nahi hote, balke wo ye keh kar jaan chudate hain ke ulama ne jo likha hai durust hi likha hai.

Ithna A'asha'ari Jaafari Shia Hazraat: Tehreef e Quran, Takfeer e Sahaba waghairahuma baatil aqaaed rakhte hain, magar unke baaz hazraat taqiyya karte hue kehte hain ke: Hamare ye aqaaed nahi hain. Ulama e islam unhe'n ye kehte hain ke agar tumhare ye aqaaed nahi hain to in aqaaed rakhne waale falaa'n falaa'n shakhs ki takfeer karo. Wo is takfeer ke liye kabhi taiyaar nahi hote. Isi tarha baaz chalak deobandi apne akaabir ke mushrikaana aqaaed ke baare mein taqiyya karte hue ye keh dete hain ke hamare ye aqaaed nahi hain aur ham sirf Quran o Hadees hi maante hain. Unhe'n Ulama e Ahle Sunnat (Ahle Hadees) kehte hain, ke agar tum apne daawe mein sacche ho to apne in akabir se bara-at ka elaan karo, jinki kitabo'n mein ye aqaaed mazkoora darj hain. Aur unke shirk o bidat ka elaaniya eteraaf karo. Magar aisa eteraf aur elaan e bara-at wo kabhi nahi karte, balke pakke akaabir parast hain. Lehaza jab tak wo apne in akaabir se sareeh bara-at naa kare'n inka wohi hukum hai jo unke akaabir ka hai.

Tambee: Baaz shar-pasand log, Ahle Hadees salafiyyo'n ke khilaf Waheeduzzama Hyderabadadi, Nawab Siddiq Hasan Khan aur Nawab Noor ul Hasan waghairahum ke hawaale pesh karte hain. Halaa'nke Master Ameen Okadwi Deobandi Sahab elaaniya likhte hain ke: "*Kyou'nke Nawab Siddiq Hasan Khan, Miya'n Nazeer Hussain, Nawab Waheeduzzama, Meer Nur ul Hasan, Maulwi Muhammad Hussain aur Maulwi Sanaullah waghaira ne jo kitabe'n likhi hain, agarche wo ye kehte hain ke hamne Quran o Hadees ke masael likhe hain, lekin ghair muqallideen ke tamaam firqo'n ke ulama aur awaam bil-ittafaq in kitabo'n ko ghalat qaraar de kar mustaraf kar chuke hain, balke bar-mala taqreero'n mein kehte hain ke in kitabo'n ko aag lagaado*".⁹⁷

Jab tamaam Ahle Hadees ulama o awaam ne in kitabo'n ko radd kar diya hai to in kitabo'n ke hawaale Ahle Hadees ke khilaf pesh karna baatil, balke *abtal ilaa baateel* hai.

⁹⁶ Ezah al Adilla: P97 (1330 edition) Printed at Qasmi Printers
Madrssa Deoband ba-ehetmaam Habib ur Rahman

⁹⁷ Majmua Rasaael: V1 P22; Tehqeeq Mas-ala Taqleed: P6

Muhammad Abdul Haleem Chishti ki kitab “*Hayat Waheeduzzama*” ki ek ibaat ka khulaasa ye hai ke Ahle Hadees ka ek badaa giroh masalan Mohaddis Shamsul Haq Azeemabadi, Muhammad Hussain Lahori, Abdulah Ghazipuri, Faqeerullah Punjabi waghairahum Waheeduzzama Hyderabad se naraaz aur badd-dil ho gae the.⁹⁸

Ahle Hadees ke nazdeek Quran, Hadees, aur Ijma hujjat hai aur masael ko salaf o saleheen ke faham ki raushni mein samajhna aur maanna chaahiye. Ahle Hadees ke khilaf sirf wohi baat pesh ki jaa sakti hai jo

- i. Kitab o Sunnat o Ijma aur faham e salaf o saleheen ke khilaf naa ho.
- ii. Jis par tamaam Ahle Hadees ka ijma ho, baaz ashkhaas ki shaaz araa naa ho’n.

وما علينا الا لبلاغ

Hafiz Zubair Ali Zai

22 Muharram 1625h

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Translitrators Note: I have tried to use the best and easiest words for transliteration.

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Dua-go,

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21st Safar 1440 - 30th October 2018

Ar Riyadh, Saudi Arabia

⁹⁸ P101